

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

GARDINER, ME. FRIDAY, JUNE 12, 1829.

[NEW SERIES, VOL. 3.—No. 24.]

PUBLISHED EVERY FRIDAY BY
P. SHELTON.
WILLIAM A. DREW.—Editor.

THE PREACHER.

[For the Christian Intelligencer.]

A SERMON.

By SETH STETSON.

TEXT. "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—John v. 28, 29.

This text is often brought to prove the endless misery of some of mankind. And it is about as plausible as any thing that can be found in the Bible. If there was but one resurrection mentioned in the Scriptures, we might conclude from our text, that Jesus meant to teach that some of mankind would be condemned in another state of existence. But, as we read of the first resurrection, which implies a second; and that some had already risen with Christ, to whom Paul wrote, Col. iii. 1, we must carefully inquire what resurrection Jesus referred to in our text. It is admitted by all christians, that it is safe to compare scripture with scripture, in order to ascertain the mind of God. And it is always important to attend to the connection of a passage, in order to learn the subject upon which a sacred writer is speaking.

In the context of the passage under consideration, Jesus said, "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." So Paul to the Ephesians says, i. 4, 5, "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together in Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Paul here uses similar language to Christ. And does he not explain what Jesus meant by being dead, and quickened, and raised? That it was not a literal, but a spiritual change? Not of the body, but of the mind? Not in another state of existence, but in this?

And does not Jesus, himself, show this to be his meaning, by what follows in the connexion of the text? ver. 24, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." By condemnation in this text we are to understand the same as damnation. People have been in the habit of supposing that damnation belonged to another state of existence; but condemnation was experienced here. We find, however, that persons are said to be damned in this world. Rom. xiii. 2. Those who resist the ruling power, which is an ordinance of God, are said "to receive to themselves damnation." So of widows having damnation, who had cast off their first faith. So of persons eating and drinking damnation to themselves, not discerning the Lord's body. And of some whose damnation slumbered not. Now in all these passages damnation is spoken of as taking place in this world; and was the same thing as condemnation, or judgement. So Paul observes, "He that doubteth is damned." So "he that believeth shall be damned;" or "is condemned already, and the wrath of God abideth on him." But multitudes have been delivered from this state of wrath and condemnation in this world. All who are quickened by the spirit and word of God, are made spiritually alive, are raised from a death in trespasses and sins, to a new life, and to a heavenly place in Christ Jesus.

This appears to be the subject on which Jesus was discoursing in our text. For he adds, "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." These words, without doubt, represent a spiritual change which was to take place in their minds. For Jesus speaks of it as then having commenced. The hour was not only coming at some future time, but now it had already commenced; and it was the hour in which many had risen with Christ, and were then "sitting in a heavenly place," as it respected their privileges and enjoyments.

The term *hour*, frequently used by Christ to represent a coming event, it seems, could not refer to a period far distant; but to a period near at hand. Not an endless state, but to a limited period. In connexion with this resurrection a judgement is mentioned, which, probably, was induced many people to suppose that Jesus was speaking of two resurrections, spiritual and a literal, in connexion with our text. Jesus observes, ver. 22, "For the Father judgeth no man; but hath committed all judgement unto the Son." Again, ver. 26, "For as the Father hath life in himself, so hath he given to the Son to have life in himself. And hath given

him authority to execute judgement also, because he is the Son of man." Now it is known to be a fact, that most awful judgements came upon the nation which rejected Christ and his word. But in order to this day of judgement, there must be a resurrection. This resurrection is brought to view in our text.

Expositors in general, have taken it for granted, without proving it, that Jesus spake of the resurrection of the body when he says, "all that are in their graves shall come forth," &c. But I think he only borrows the language of the Old Testament, to set forth similar changes, as had formerly taken place in the political or religious world.

The prophet Ezekiel makes use of similar expressions to represent the great political and religious resurrection, which took place when the people of Israel were delivered from their captive, oppressed state, in Babylon. They were represented as "dead," their bones scattered and dry. Their case appeared to human view, to be hopeless. But God took the prophet in the spirit, to a valley full of bones, and commanded him to prophesy upon them, and to say, "O ye dry bones, hear the word of the Lord." So he was commanded to prophesy unto the wind, that life might enter into them. God then informs the prophet that these bones were the whole house of Israel. "Behold," say they, "our bones are dried, and our hope is lost; we are cut off for our parts. Therefore, prophesy, and say unto them, thus saith the Lord God, Behold! O my people, I will open your graves, and will bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit within you; and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. xxxvii. 12—14.

In this scripture the graves are mentioned to set forth the helpless state the people were in, as to delivering themselves from their powerful enemies, and regaining their civil and religious liberty, and their own highly favored land. God was able and willing to help them. He predicted by the prophet that he would do it. But no person can suppose that God would literally raise the dead out of their graves, and bring them into the land of Israel. The people in Babylon could no more deliver themselves, without divine help, than persons literally dead and buried. So it was with the Jews in Christ's day, in divers respects.

1. They could not deliver themselves from the Roman yoke, which was then on their neck: *political death*.

2. They could not deliver themselves from their superstition, or false religion: *moral death*.

3. They could not deliver themselves from their sins and miseries, except by the word and spirit of Christ.

But Jesus declares that those who were then dead in trespasses and sins, and in as hopeless a state as men in their graves, should hear the voice of his word, and come forth. They should awake from their sleep of worldly security; some to life or salvation, others to condemnation and death. This was actually the case both in a civil or religious point of view. Those who did good, or were actuated by a godly disposition, came forth to the life of the gospel; called everlasting life; because in its nature, it was a life which God approved of. Such were true believers in Christ. They obtained peace on earth. They enjoyed freedom in Christ, and were in a few years free from the persecuting Jews, and finally obtained the government over the known world, under Constantine, the Roman Emperor. Believers in Christ did good, they rose with Jesus, being baptized of the spirit, they became strong in the Lord, and the power of his might, went forth from conquering to conquer. They obtained civil and religious liberty.

But those who did evil, as did the unbelieving, superstitious, persecuting Jews, were roused by the voice of the Son of God, in the preached gospel, and the signs and wonders wrought by Christ and his inspired apostles; and came forth to oppose and blaspheme the holy spirit, by which these miracles were performed;—they came forth to condemnation, or to meet those awful judgements which had been predicted by Moses and the prophets. They resisted the power of God's spirit; they resisted the powers ordained of God over them, the Romans, and they "received to themselves damnation." The most distressing judgements came upon them, by which their cities, through the land, especially their glorious temple and city of Jerusalem, with more than a million of people, perished by the sword, the famine, and the pestilence. And multitudes were carried away captive and sold to be slaves. Hence, I think, our text should be considered as descriptive of the spiritual or moral resurrection, which took place when Christ came by the power of his spirit and grace, and quickened many, and raised them to the life of faith in the

gospel. "Where the spirit of the Lord is, there is liberty." Those whom Jesus makes free, are free indeed. But some, yea, many were awakened to despise the gospel and persecute its friends. They came forth to condemnation. Wrath came upon them to the uttermost.

One weighty reason, why, I think, Jesus in our text, does not refer to a literal resurrection, or a general resurrection at the end of time, is, the account here given does not agree with the account given by Christ and Paul in other places, where there seems to be no doubt of their speaking of the general resurrection.

When Christ speaks of the resurrection of the dead, as preached by God to Moses at the burning bush; he represents God to be the God of all the raised, for all will then live to him. All that God raises from the dead are his children in the most perfect sense. All are as the angels of God. All are made alive in Christ. All are like Christ in body and mind, spiritual, immortal, and glorious. Neither of the seven husbands would be married to their former wife; for there no such connexion will exist. All will be like angels, pure and happy beings. In this account of the resurrection, Jesus gives no intimation that there will be such an essential difference, that some should be raised to eternal life, and others to endless condemnation.

Besides, it is worthy of remark, that the life and damnation mentioned in our text, are given not as the grace and purpose of God, but as the reward of doing well or ill. He that did good came forth to the resurrection of life. But who does good so as to merit eternal life? Jesus says, there is none good, but God; that is, absolutely. Paul says, there is none that doeth good, no not one; that is, perfectly. Hence, by the deeds of the law, no man living can be justified. All have sinned and come short of the glory of God. On the other hand, I may ask, who has not done evil? Our text says he that hath done evil shall come forth to damnation. Now who will not be condemned by this rule? If it be said, he does good who repents and believes the gospel; I inquire, who repents so that he sins no more? And who gives him a penitent heart? Who gives him a believing spirit? Here grace saves, and not man's works. So Paul teaches, "The wages of sin is death, but eternal life is the gift of God, through Jesus Christ our Lord." But in this life, men receive according to their works, whether good or bad. "To be carnally minded is death; but to be spiritually minded is life and peace."

When Paul speaks of the resurrection of the dead, in his first epistle to the Corinthians, he makes no difference in their state and condition. The just and unjust, or the believers and unbelievers, the Jews and Gentiles, all are sown natural and raised spiritual; sown in corruption and raised in incorruption; sown in weakness, raised in power; sown in dishonor, raised in glory. As all have borne the image of the earthly, all shall bear the image of the heavenly. For as in Adam all die, so in Christ shall all be made alive.

Whatever difference of knowledge or capacity, of honor and glory, there may be among the children of the resurrection, they will be equally pure from sin, and free from sorrow. Every vessel will be filled with the love of God. For then God will be all in all.

We have no reason to suppose, because in the resurrection state all are equal unto the angels, they will be perfectly alike in every respect. As there will be something, by which Michael and Gabriel will be distinguished, so there will be something, by which Peter and Paul, and all others will be distinguished. Angels may be of different capacity and power, of honor and glory; else why should one be called the arch-angel? As Jesus is the sun of righteousness in heaven, others will shine as stars, of different magnitude.

God has promised to pour out of his spirit upon all flesh; and that all shall know the Lord from the least unto the greatest. The time must come when the earth shall be filled with the knowledge of the Lord, as the waters fill the sea. Then the faithful in Christ Jesus will receive honor and glory, as the apostles have done by christians, in all past ages of the church. If we obtain only those treasures which thieves may steal from us, our consolation will be small and uncertain: But if we lay up treasures in heaven, by wisely improving our time and talents according to God's commands, we shall obtain the approbation of our own consciences, and the consolations of God's spirit, which are neither few nor small. Jesus in such like passages teaches his disciples, to seek after spiritual things, instead of those which are only of an earthly nature: then they will enjoy the things of his kingdom, while on their journey here below. This sentiment is taught by Paul, when he says, "Now faith is the substance of things hoped for, and the evidence of things not seen." Hence christians should labor for that meat which endureth unto eternal life. They are encouraged to begin their heaven below.—The kingdom of heaven is in the soul of man,

consisteth in righteousness, and peace, and joy in the holy spirit. By patient continuance in well doing, christians lay up for themselves a good foundation, for comfortable reflection in time to come, should they be continued in life. And should they be called to suffering, they will have support: and when death comes, and they are called away from all that is dear to them on earth, trusting in God's grace, they will rejoice in hope of eternal life.

Paul looked forward to a crown of glory, which the Lord, the righteous judge should give him; and not to him only, but to all those who loved the appearing of Christ. Paul received a crown of glory, in the honor conferred on him, by the whole christian church ever since. Christ gave Paul this crown, in the converts, which he made to christianity. The apostle calls his disciples his crown. He was faithful unto death, and received a crown of life. His name, and character, and labors, and sufferings live, as a bright example, to all that shall hereafter believe.

So Christ promised the church in Smyrna, a crown of life. Bishop Newton on the prophecies, thinks that the promise of Christ has been fulfilled, in the continuance of that city, and the preservation of christianity while other cities are desolated, or christianity is entirely rooted out from them. John was directed to write to the seven churches of Asia, and according to his prediction, it has happened unto them. This the learned Bishop, above named, notices in a particular manner, in his book, in which he shows the fulfillment of divine revelation. The church of Laodicea was in a lukewarm state; and Christ threatened to cast it off, like offensive, lukewarm water. Where are that church and city now? The judgements threatened were in this world.

Many christian churches, like the ancient Jewish churches, have become so corrupt and wicked, that God has rejected them. But it is not safe to argue from analogy, that because they are wicked, and punished in this state of being, therefore, they will be raised wicked, and punished to all eternity.

The Jews have become spiritually dead to God, and true faith, and they are now buried under the rudiments of the world. They no more serve and please God, than dead men. But God preserves them a distinct people. And the time will come, when the Deliverer shall turn away ungodliness from Jacob. And we venture to say, that the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." Hence, it appears, that Paul considers the Jews, as in a state of death. And they will never have eternal life, till they are converted to the faith of Christ, as the true Messiah. They were visited with condemnation, soon after the apostles finished their testimony to them; and they have ever since been suffering, as a nation; and that justly, for the children walk in the steps of their fathers.

Tribulation and anguish are upon every soul of man that doth evil, to the Jew first, and also to the Gentile, for there is no respect of persons with God. He that doth wrong shall receive for the wrong, which he hath done. Christians of the best sort are not allowed to escape divine judgements when they abuse divine mercy.—And this they are liable to do, and have done, and have been made to feel the terrible consequences.

But when the Lord chastens, it is for our profit, that we may be the partakers of his holiness. If we do not turn from transgression, and do that which is lawful and right, the judgements of God may become more and more severe, till destruction come, and there is no escaping death, in a terrible manner. This has been the case with many.

But we must not conclude that God is revengeful and vindictive so as to hold up in being creatures to torment them to all eternity.

The dead shall live again. And the sinners receive the wages of sin which is death, yet the gift of God is eternal life.—This life he has given all mankind in Christ Jesus in his gracious purpose, and in due time, will raise them from death to life, through Jesus Christ our Lord. Amen.

LETTER FROM OHIO.

A friend in Hallowell has put into our hands a letter from a relative in Lorain Co., (Ohio,) with permission, we suppose, to publish that part of it which relates to the author's correspondence with a Presbyterian clergyman in that region. The extract below is interesting on more than one account. By the writer's style and ability in managing his subject, we should think he were calculated to be useful among the people with whom his lot is cast.

"At a meeting of the Presbytery held at our County Seat, a short time since, there were present about forty Presbyterian Elders, and some of them being personally acquainted with me, introduced me to the presiding self styled orthodox priest, as a very good citizen, but still a very dan-

gerous man in society in consequence of my religious principles; for, said he, this man is what we may very justly call an able Universalist,—a believer in the devil's doctrine; to which I make no reply, owing to the time being so far spent that the duties of the day would not admit a thorough investigation; but since that I have written the honorable clergyman the following argument:—

"Honored Sir," said I, "there are very few preachers opposed to our religious views but what are careful to inform their hearers occasionally, lest the fact should slip their memory, that the doctrine of Universal Salvation is the 'devil's doctrine,' yet in the whole circle of my acquaintance I have never met with man, woman or child, that had come to the years of understanding and discretion, but what would very frankly express a wish that it might be true. Now, said I, it somehow strikes us very oddly, that men professing godliness, should love the devil's doctrine, and wish it to prove true, in preference to the doctrine of Almighty God. What! persons believing in one only living and true God, professing faith in Christ and his gospel, paying their devotions at the holy altar, ejaculating, thy will, O God, be done; regarding the devil as the enemy of all good, and his doctrine as opposed to the doctrine of God our Saviour, and still wishing that doctrine true! The same persons will honestly confess, that the doctrine of Universal Salvation is best, if true; and their wish that it may be true, is proof that they consider it the best. What follows? Why, the incontrovertible fact, substantiated by their constant prayers, that they consider the doctrine of Universal Salvation, which they say is the devil's doctrine, far better than the doctrine of endless punishment, which, they say, is the doctrine of God! Do not those persons cast a foul stigma on the divine Creator and prefer a serious charge against him? Are they not constantly intimating to him, that he has not devised and established the best system he might have done? that his determination to save a part of mankind is not as good a one as that instituted by the devil, and industriously circulated by his emissaries to save all? and in their petitions and supplications to him to save all, do they not very plainly solicit him to renounce his doctrine of partial salvation, and to adopt the devil's doctrine of Universal Salvation? It is strange, yet such things are; and we venture to say, there is not a benevolent, christian in the world, who, however he may suppose Universalism to be the devil's doctrine, does not think it best in itself, and heartily wish it true. With this the true christian is inspired. By this he is taught to understand, and enabled to feel, his relation to God and man. From it he forms his estimation of the moral attributes of Jehovah, and derives those hallowed feelings that breathe in accents soft as the gentle zephyr and ardent as the sun's most melting rays, his perpetual desires for the happiness of all mankind. This he knows to be the best system; he knows the greatest goodness must be the most honorable to God, the most beneficial to man; he knows the highest good of all must consist in the final salvation of all. The language of divine goodness, that cannot err, has implanted the conviction in his heart deep as human investigation or divine inspiration can reach, and firm as the everlasting hills; and a still, small voice whispers in accents sweet as angels use,—'It is God that worketh in you to will and to do of his good pleasure.'"

Now, kind sir, reflect well, and then say, can this be the devil's doctrine? Recollect, reverend and dear sir, that I am not insensible that the popular doctrine is as follows:—The fall of angels from heaven—Total Depravity—Infinite of Sin—Partial Election and Reprobation—A wrathful Deity—the mysterious doctrine of the Trinity—a personal, tormenting Devil; and at last, what is called the bone and marrow of the gospel, Endless Damnation to a large portion of our race.—Those, kind sir, who support the above ideas, attribute to the God of the universe passions, propensities and purposes, which, beyond all contradiction, he never did, never will, never can possess. They have elevated him upon a throne of injustice; they have stained his garments with the blood of souls; they have armed him with the implements of eternal death; they have clad him in the habiliments of vengeance, while darkness and desolation and fury and hell have gone before him! They have made him cruel, revengeful, changeable, and yet implacable; and when he has been thus constituted, a being that cannot be loved, they have tumbled before his bloody throne, prostrated themselves in the dust—not of humiliation, but of degradation—and with cries and groans and sighs and tears have attempted to operate upon his passions with a view of obtaining, by supplications and exhibitions of distress, what his justice and his mercy should have bestowed as a gift! Great God! may you be forgiven, for you know not what you preach. And kind sir, we anticipate the time as not far distant, when the knowledge of God

will cover the earth; when tears of joy shall bedew the cheek of all; when anthems of praise shall ascend from every heart; and when the fear of wrath and of hell shall be annihilated. Amen."

This was handed to the Reverend Priest shortly after it was written; and the next Sabbath he read it to his congregation, and was asked by a Universalist that was present, though at the time unknown, if he would have the goodness to answer it? He said he should not, for said he, "the least said, is soonest mended," and "I should be glad," said he, "to withdraw what I have already inadvertently thrown at him," &c. I must now close for I commenced this letter by natural light and am now using an artificial one. My belief is that the tottering throne of anti-Christ shall crumble and fall when superstition shall flee before the effulgent beams of Gospel light; when error with her haggard train shall be deprived of her empire; when bigotry shall no longer disturb the world by her overweening attachments to creeds of men and sacred imposition, and when the comely edifice of reason shall be erected on the sure foundation of immutable love and everlasting light. And finally may the copious showers of divine and sanctifying grace descend from heaven upon you all, and as individuals may you all know by experience the happiness which, like a river from the throne of God, issues from the kingdom of peace to refresh and cleanse the souls of mortals here below. And when you are called from hence to bid adieu to the joys and sorrows of this uncertain world, then—O then, may your emancipated souls be wafted to the regions of the blest."

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, JUNE 12.

THE MAINE CONVENTION OF UNIVERSALISTS will meet in Readfield on Wednesday and Thursday, the 24th and 25th instant.

RICH MAN AND LAZARUS.

The following extracts from early writers of repute, are taken from Notes appended to a Sermon lately preached in Dorchester by Br. Whittemore, on the parable of the Rich Man and Lazarus. For more reasons than one the reader will find them interesting and useful.

Theophylact, from whose Commentary on the Four Gospels the following extract was made, lived in the eleventh century, and was metropolitan of Bulgaria. He certainly was not an Universalist; yet he considered it by no means as doing injustice to the parable, to explain it as we have done. Here follows the extract:

"In the preceding verses, our Lord had taught us to conduct ourselves properly with regard to our riches; and to the same purpose, he adds, by way of example, a parable, which is a Parable, and not, as some have thought, a history; because that the blessings of eternity were not yet adjudged to the righteous, nor the judgements to the wicked. But our Lord spake figuratively, designing to teach the unmerciful what was at length to come upon them, and on the other hand, to assure the afflicted how happy they are to become, for the evils they here sustain." Accordingly, Theophylact proceeds to apply this Parable, as a representation of the different conditions of the proud sinner and the humble saint, after the general Judgment; and he incidentally reasons from the Parable, against Origen's doctrine of the restoration, because Abraham says, "that they which would pass from hence to you, cannot, neither can they pass to us that would come from thence."

At last, however, Theophylact says, "But this Parable can also be explained in the way of Allegory; so that we may say that by the Rich man is signified the Jewish people. For they were formerly rich, abounding in all divine knowledge, wisdom and instruction, which are more excellent than gold and precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom, and a priesthood, and were themselves a royal priesthood to God. The purple denote their kingdom; and the fine linen, their priesthood. For the Levites were clothed in sacerdotal vestments of fine linen; and they fed sumptuously and lived splendidly, every day. Daily did they offer the morning and the evening sacrifice; which they also called the continual sacrifice. But Lazarus was the Gentile people: poor in divine grace and wisdom, and lying before the gates; for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution. Thus, in the Acts of the Apostles we read that it was alleged against Paul that he had introduced Gentiles into the temple, and made that holy place common or unclean. Moreover, those people were full of fetid sores of sin, on which the impudent dogs, or devils, fed, who delight themselves in our sores. The Gentiles likewise desired even the crumbs which fell from the table of the Rich; for they were wholly destitute of that bread which strengthens the heart of man, and wanted even the smallest morsel of food; so that the Canaanite woman (Matt. xv. 27.) when she was a heathen, desired to be fed with the crumbs. In short: the Hebrew people were dead unto God, and their bones, which could not be moved to do good, were perished.—Lazarus, also I mean the Gentile people, who were dead in sin, did actually burn in a flame of jealousy, as saith the Apost-

le, on account of the Gentiles being received into the faith, and because that those who had before been a poor and despised Gentile race, were now in the bosom of Abraham, the father of nations. And justly, indeed, were they thus received. For it was while Abraham was yet a Gentile, that he believed God, and turned from the worship of idols to the knowledge of God. Therefore, it was proper that they who were partakers of his conversion and faith, should rest in his bosom, sharing the same final lot, the same habitation and the same blessedness. And the Jewish people longed for one drop of the former legal sprinklings and purifications to refresh their tongue, that they might confidently say to us that the Law was still efficacious and availing. But it was not. For the Law was only until John. And the Psalmist says, sacrifice and oblations thou wouldst not, &c.

Theophylact then briefly observes, that we ought to make a moral use of this Parable, and not despise our servants who stand at our gates.

Theophylact in Quatuor Evangelia Enarrationes, p. 119. Edit. Basil, 1525.

We may add the testimony of another writer, who, we suppose, was not an Universalist, to the correctness of the views we have advanced. We extract the following from a work entitled a "Rationale of the Literal doctrine of Original Sin, &c. By James Bate, M. A. Rector of Deptford."

"We will suppose, then, the rich man who fared so sumptuously, to be the Jew; so amply enriched with the heavenly treasure of divine revelation. The poor beggar, who lay at his gate, in so miserable a plight, was the poor Gentile; now reduced to the last degree of want in regard to religious knowledge. The crumbs which fell from the rich man's table, and which the beggar was so desirous of picking up, were such fragments of patriarchal and Jewish traditions, as their traveling philosophers were able to pick up, with their utmost care & diligence. And those philosophers were also the dogs that licked the sores of heathenism, and endeavored to supply the wants of divine revelation, by such schemes and hypothesis concerning the nature of the gods, and the obligation of moral duties, as (due allowance made for their ignorance and frailties) did no small honor to human nature, and yet thereby plainly shewed, how little a way unassisted reason could go, without some supernatural help: as one of the wisest of them frankly confessed. About one and the same time, the beggar dies, and is carried by the angels (i. e. God's spiritual messengers to mankind) into Abraham's bosom; that is, he is engrained in to the church of God. And the rich man also dies and is buried. He dies what we call a political death. His dispensation ceases. He is rejected from being any longer the peculiar son of God. The people whom he parabolically represents, are miserably destroyed by the Romans, and the wretched remains of them driven in to exile over the face of the earth: mere vagabonds, with a kind of mark set upon them, like Cain their prototype, for a like crime; and which mark may perhaps be—their adherence to the law. Whereby it came amazingly to pass, that these people, though dispersed, yet still dwell alone and separate; not being reckoned among the nations, as Balaam foretold. The rich man being reduced to this state of misery, complains bitterly of his hard fate; but is told by Abraham, that he slipped his opportunity. While Lazarus laid hold on his, and now receives the comfort of it. The Jew complains of the want of more evidence, to convince his countrymen, the five brethren; and would fain have Lazarus sent from the dead to convert them. But Abraham tells him, that if their own scriptures cannot convince them of their error, neither would they be persuaded though one rose from the dead. And exactly so it proved in the event. For, this parable was delivered towards the end of the third year of our Lord's ministry; and in the fourth, or following year of it, the words put in to the mouth of Abraham, as the conclusion of the parable, are most literally verified, by our Lord's raising another Lazarus from the dead. And we may presume that the beggar had the fictitious name of Lazarus given him in the parable, not without some reason. Since the supposed request of the rich man, was fully answered, by our Lord's raising another, and a real Lazarus from the dead. But what was the consequence? Did this notorious miracle convince the rich man's brethren? No, truly. His visit to them from the dead, was so far from convincing them, that they actually consulted together, that they might put Lazarus also to death; because that by reason of him, many of the Jews went away and believed on Jesus. So much for the true sense of this parable."

A BIBLE UNIVERSALIST.

It has been stated to us as a fact, and we believe the statement to be literally true, that the late venerable Joseph Smith, Esq., of Hallowell, whose death was noticed in this paper of May 8, employed at least five days out of seven, for the last ten years of his life, in reading the holy Scriptures. Having passed the active part of life, and being, as to property, in circumstances that did not require much attention on his part to business, and being a great lover of the Scriptures, he spent as much as five sevenths of his time in reading his bible and meditating thereon. This was the principal, about the only, book he read. He had indeed been a Universalist for more than half a century, but as he grew older and studied his bible more, his belief grew stronger, and in the hour of death he rejoiced with a joy unexpressed. Through life he maintained a most exemplary—emphatically a Christian character,

being regular in his family devotions, and acting upon the principle of doing unto others as he would have others do to him. Those who were the most bitter in their opposition to his faith, fellowshiped him as a Christian, and now believe that his spirit rests in peace in the bosom of his God.

The examples of such Fathers in our Israel deserve to be regarded and followed by all.

AMERICAN BIBLE SOCIETY.

The annual meeting of this society, was held in N. York on the 14th ult. From the Report it appears that within the last year the society has sold 191,974 bibles and testaments, and that they have given away 8,148. We thought the Bible Society was got up to supply the destitute with the Scriptures gratis—and not to sell and speculate upon them. It farther appears by the report, that the establishment manufactures 300,000 copies per year. Of course, they can be afforded very low indeed, even on sale. But as far as our knowledge extends those who are prevailed upon to purchase copies have to pay a pretty liberal price. No man is to blame for making money if he can do so honestly; but this speculating under the cloak of religion and the plea of charity, is highly reprehensible.

REVIVAL PREACHERS.

A writer in Zion's Advocate, in an article, the design of which is to show that "we cannot always determine upon the true character of preachers from the effect produced by their preaching," says:—

"While they are instrumental in promoting revivals of religion, there may be at the same time such gross exceptions in their system of faith, or in their practice, or in both, as to give those least acquainted with them, strong suspicions of their piety."

Farther: Speaking of a preacher who preached a part of the time in the writer's neighborhood, he says, "He came to my house one Saturday night, so intoxicated that he could not walk straight. Judge of my feelings, when following him to the place of worship the next day. But strange to tell, his preaching had an effect upon my mind, and upon the minds of some others, that I concluded that what I had seen the day before, must have resulted from some combination of circumstances, which might exonerate him from blame. But, alas! it was not so."

Another who has fallen as low by another sin, has confessed it to be a fact that he was living in the allowed practice of secret and gross sins, while a revival was going on under his preaching.

We could detail a whole chapter of such facts within our knowledge; but were we to do so, we should be adjudged slanderers. All we have copied the above for, is, to show with how little grace it is that the orthodox accuse Universalists of licentiousness. On their own confession they have enough of it to answer the purpose of their own shame, and to teach them caution as to the aspersions of those who do not belong to their communion.

VAVOU AND FINAU.

The Missionary papers are exciting because Finau, King of Vavou, one of the Friendly Islands, has embraced the Unitarian creed of the Missionaries, and have published with much applause, a letter he got some one to write for him, directed to Mr. Turner, a Missionary at Tongataboo. It is said to discover the real spirit of Christ. Let us see if it does. The following is an extract from it.

"But if a ship should come to your island, be so good as to send one of your missionaries to me, so that my people may see I have turned away my evil spirits. My island, sir, will turn to our great God, because I am the only chief on the island: I have no one to control me; when I turn, they will all turn."

These Islanders, it seems, are to be forced to embrace the religion of the Missionaries. They must do as the king does: he has no one to control him, and his subjects will not dare to disobey what he and the Missionaries tell them to believe. This may be the spirit of Calvinism, but it has no communion with the spirit of Christ.

SACRED BUSINESS.

In enumerating the benefits resulting to the Calvinistic cause through the instrumentality of Tracts, the Report of the Committee of the American Tract Society, lately assembled at New-York, says: "A young woman engaged in folding Tracts at the Society's House, was so impressed with the sacredness of her employment, that she felt she must retire from it." Sacred employment of folding orthodox tracts! We shall next hear of the sacred employment of shearing other person's sheep without their consent; however, should this business come to be considered so sacred as to induce certain priests "to retire from" the business, it would be a public benefit.

NEW-HAMPSHIRE ASSOCIATION.

The New-Hampshire Association of Universalists assembled in Sutton on the 26th ult. Rev. R. Streeter was chosen Moderator, and Rev. R. Bartlett, Clerk. The Session lasted two days. Four new Societies were received into fellowship, one licentiate was ordained as a preacher, and one young brother licenced to labor in the vineyard. The 8th article of the Constitution was exchanged for a new one, and a Resolution passed recommending Brs. Streeters' new Hymn Book. Five sermons were preached. One by each of the following brethren—C. Spear, W. Skinner, J. Moore, R. Streeter and T. Whittemore. The Association adjourned to meet again in Merrimack, (N.H.) on the last Wednesday and Thursday in May, 1830. The Circular Letter is written by Br. Whittemore.

NEW ASSOCIATION.

A new Association of Universalists was formed in New-York on the 26th ult. by the name of the "New-York and Philadelphia Association." At the organization, seven preachers were present—viz. Messrs. Shannon, Fisk, Fuller, J. F. Myers, Wellington, Whiston and Thomas. Six gentlemen, viz. Brs. E. Wellington, A. J. Maurice, A. C. Thomas, J. Myers, J. B. Shannon and O. Whiston, were received into fellowship and licenced to preach. We believe the first named is Br. Elbridge Wellington, who lately removed from Livermore, in this state, to New-York. Seven new Societies were received into fellowship. The next meeting of the Association will be held in Philadelphia on the first Wednesday and Thursday in September next.

DEDICATION.

The new Universalist Meeting-house in Livermore will be dedicated to the service of the One Living and True God on Thursday next—the 18th inst. Services to commence at half past 10 o'clock, A. M. Sermon by the Editor of this paper. Brs. Bates, Murray, Dolloff, Thompson, Dinsmore, and perhaps others, it is expected will be present and take part in the public exercises. This notice would have appeared before, had not the letter communicating the information been miscarried—leaving us in ignorance of the facts till after our last week's paper was printed.

NEW SOCIETIES.

We learn from the Trumpet, that new Societies of Universalists have recently been formed—one in Barnstable and the other in Provincetown, Mass. Societies of this description are multiplying in all directions. What is this world coming to? Br. Streeter would say—"it is coming to the light." So we think. There can be no doubt of it.

From the same source we learn, that Rev. DAVID PICKERING, of Providence, has communicated to Rev. H. Ballou, as Moderator of the General Convention of Universalists, the resignation of his membership of said Convention and of all the Associations under its jurisdiction. What has induced Br. P. to do this, we are not informed. He has recently transferred his list of subscribers for the *Christian Telescope* to the *Religious Inquirer*, the Universalist paper at Hartford, and promises to become a contributor for the columns of the latter paper.

Our friends in Bucksport, desirous of having preaching amongst them, have drawn up a subscription paper and obtained contributions, for employing a preacher a part of the time. We know the disadvantages our brethren labor under in that town. We know the strong and relentless grasp the orthodox hold over the freedom and independence of the good citizens of that place; and they have our prayers, as they must have those of all liberal people, that they may be enabled to shake off the yoke and to rejoice openly and rationally in the prosperity of truth amongst them. Let them remember that a few well united and persevering in their efforts, may accomplish much.

The orthodox are beginning to follow the examples of Universalists. A Congregational meeting house was raised in Brewer last week without the use of ardent spirits. Universalists were the first to set this example, and have followed it in every instance, since, of their erecting a meeting-house. Perhaps, however, we ought not to have mentioned this fact, seeing it may be the means of causing our opponents to take a contrary course hereafter;—so unwilling are they to do as the "corrupt" Universalists do.

The Congregational and Baptist ministers of Hartford, (Conn.) have utterly refused to pray for the Legislature of that state, now in session in Hartford, because it included Mr. Rayner, the Universalist, in its invitations to the ministers to officiate as clergymen. This is "showing proper resentment," this is manifesting the spirit of christianity!

We have not received the *New-York Gospel Herald* since May 9, nor but one number of the Universalist Preacher. We have been requested by some subscribers to the Preacher in Chesterville, to say that their numbers are not received.

The *Religious Inquirer*, for May 23, (No. 14,) has not come to hand.

The Sermon of Br. Stetson on our first page is directed to the illustration of a text which our religious opponents have considered as being very much in favor of their system and against our own. We think the preacher's ideas in general are very correct, and will stand the test of critical examination.

YANKEE TRICK.

An artful Yankee girl in Boston has procured money enough to purchase her an elegant Piano Forte by placing a box at the street door, with a small aperture in the top, having on it a label "MISSIONARY BOX."

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

REPLY TO "A PREACHER OF UNIVERSAL SALVATION."

MR. EDITOR,—My remarks at this time must be brief; when I have more leisure, your correspondent's "reply to Frankfort" shall receive something more than "a passing notice." If I understand the import of the following paragraph, viz:—"If Frankfort will let Mr. Ballou make his own explanation, I shall be satisfied," it implies, that A Preacher of Universal Salvation would graciously dispense with any further notice from me. Were it not that this expression of what would give him satisfaction, taken in connexion with his introductory remarks, intimates that I have intermeddled in a question, the decision of which exclusively belonged to Mr. Ballou and himself, his proffered dispensation would have been cheerfully accepted.

I have carefully reviewed the gentleman's first communication, and also my reply to it; but am unable to discover the interference which he has alluded to; or that there was any subject of discussion then pending between Mr. Ballou, and "A Preacher of Universal Salvation." In reply to your correspondent's question, "does Frankfort really think that he can convince the readers of Mr. Ballou's letters, that he (Mr. B.) did not mean to say that but few modern Universalists believe in future punishment?" I would respectfully assure "A Preacher of Universal Salvation," that I have not attempted to convince any one that Mr. Ballou has at any time or place, attempted to deceive the public by stating one thing, when he meant another. Such an attempt would probably involve one of small capital, in more business than he could profitably manage. In his first communication, "A Preacher of Universal Salvation" says

Mr. Ballou has stated, "that the doctrine of future disciplinary punishment, is not more extensively believed among the denomination of Universalists, than infant damnation is among the orthodox." This assertion elicited the inquiry, "Where (in his letter) has Mr. Ballou made this statement?" Instead of answering this and other questions submitted in my notice of his far fetched conclusions, which embraced charges no more calculated to support his visionary representation of Mr. Ballou, than were the apparent materials which composed the Chaldean Monarchy, visionary Image calculated to insure durability, he passes them unnoticed. How are we to account for the fact, that "A Preacher of Universal Salvation," in his reply to "Frankfort," has not even noticed the following question, viz:—"Do Universalists who believe in future disciplinary punishment, also believe that sinners are to be reformed and fitted for heaven in a local hell of fire and brimstone? that is, in the place of misery which Calvinistic divines contend for?" &c. An answer in the affirmative accompanied with proof, that even a respectable minority among the denomination of Universalists do believe in the existence of this hell, and also believe it to be a place in which missionary labors will be blest to the salvation of their souls committed to their charge, is all that is needed to substantiate our preacher's charge against Mr. Ballou, of making a "grossly incorrect" statement. And no more than this is needed to convince "any man of common discernment and candor," that "Frankfort" has treated "a matter-of-fact-stating man" with "unjust severity and satire."

FRANKFORT.

[For the Christian Intelligencer.]

CALVINISTIC SOLILOQUY.

"We have claimed all the talents and learning of Christendom, and would to heaven our claim could be supported! But these Universalists and Unitarians, in defiance of our pretensions in this respect, will study and learn and obtain knowledge in general (which in other hands than ours is unsafe for us) and have even impiously gone so far as to look into the history of former times in particular, and to ascertain the doctrine and conduct of our sect when we were in possession of plenary ecclesiastical and civil power. There they have found out, what we wish the world at the present day could not know, that our sect formerly held to doctrines which we are ashamed to defend;—that John Calvin was not in fact a Calvinist—at least in the modern signification of the word;—that this glorious, semi-inspired divine, and pious reformer, was a man of the most ferocious and blood-thirsty dispositions, of the most ungentle and revengeful passions;—that he caused the Unitarian Servetus to be burned at the stake by a slow fire of green wood; that he not only consented to his martyrdom, but exulted and gloried in his pains, his sufferings and his death; that towards all others who had the impety to differ from his creed he manifested the same christian, i. e. the same mild, generous and forgiving spirit—a spirit that thirsted for the last drop of the heart's blood of his opponents; that our pious fathers in the faith, for the defence and propagation of our most holy creed, employed inquisitions, faggots, caltrons, wheels and other instruments of torture to convince the heretics that we were orthodox and godly alone; that the Huguenots slaughtered their religious enemies, burnt their churches, dug up their dead bodies and cast their ashes to the four winds of heaven, and converted their coffins (then made of lead,) into bullets with which to kill other heretics; that they obliged their children to wash their hands in the blood of those who disbelieved their creed, that the Calvinists, after the death of Francis II, burnt down the Churches of Paris and massacred the people in the very streets of that city, &c. &c. Oh! that something might be done to prevent these heresies from reading the histories containing such facts, and to keep them in entire and perpetual ignorance of the manner in which our sect has displayed its spirit whenever it has attained the power. But alas! in this free country (God grant it may not be so free long!) every avenue is opened to their obtaining a knowledge of the truth concerning our doctrines and practices, and unless something can be speedily done to blind the eyes of the people, or to train up the rising generation in our Sunday Schools, &c. &c. in such a way as to make them believe it is impious and blasphemous to read or learn any thing that would be unfavorable to our creed and our plans, we shall be ruined! ruined! Let us make a great racket about religion, pretend vociferously to have most of it, may to have the whole of it, making people believe that in all our operations we have nothing in view but the promotion of religion; in this way we can throw the cloak of religion over our own designs, cast a mist before the eyes of others, and so succeed at length in re-establishing ourselves in power. Then indeed shall we stride forth gloriously in triumph over the heads of our enemies! Then will we humble them to the dust; crush them beneath our feet, exult in their dying agonies, and feast ourselves on the warm blood that runs from their wicked hearts."

MR. EDITOR,—I picked up the above without the title, a few days since as I was crossing a field in my neighborhood, and though I do not know by whom or for what purpose it was written, I am strongly suspicious it came from a distinguished cler-

punctual attention, JACOB WOOD,
Saco, March 6, 1929.

POETRY.

[For the Christian Intelligencer.]

SUMMER.

Thou hast come o'er the hills, through the dales, and
thou
Hast stamped thy smiles on each green waving bough;
Thy footsteps are seen in the wild woody lauer,
And thy charms are beheld in each tender flower,
Thy arrival is hailed by the rushing streams,
While thy votaries sport on the flowery greens.

Thou hast dressed the earth in verdure so green,
On whate'er we look thou in glory art seen;
The maize in the vale, and the grass on the hill,
The soft wispy ring poppy, and cool blowing rill,
Proclaim to the swain that summer is here,
The life, and the joy of the fast fleeting year.

Thou art on those beds where the violets grow,
On the bright sunny banks where the streamlets flow,
In the waves that roll o'er the troubled deep,
In the clusters that hang from the cliffed steep,
Thou hast breathed from the South thy sweet perfume,
And the vales of the North are waving in bloom.

I know thou art here, by the golden hue,
By the morning sun, by the glistening dew,
By the blazing moon o'er the fertile earth,
By the breeze that tells of thy lovely birth,
By the evening ray that appears in the west,
When man, beast, and bird are retired to rest.

The raven is heard from the waving pine,
The lapping is sounding his notes sublime,
The redbreast's imbow'd in the verdant tree,
And the woodcock is piped by the busy bee;
And nature doth sport in the joyful day,
Come forth to the scene, for it will not stay.

Flee away, Oh! ye youth of gladness, flee
To the mountain shade 'neath the willow tree,
On the silken carpet of nature repose,
And witness the full of the full blossom rose,
Come forth with the wreath, with the tawny lyre,
To the green garden arbour with joy retire.

Oh! sweet is the evening of summer, and sweet
The chanting of birds in their woody retreat;
The grave daisies respond to the vocal reed,
And the flute sounds shrill through the fragrant mead;
The lassoon has led to the vale for relief,
In silence and tears to give vent to his grief.

But alas! ye flowers 'tis for you that I sigh,
Your bloom is so fair, but ye bloom to die;
Ye bloom, and ye fade, and away ye pass,
And man, too, must fade like the flowers of the grass;
Go on, go on your way, if not here ye will dwell,
Till sweet summer returns; "fare ye well, farewell."

But I've heard of a world in the regions above,
Where winter is summer, and summer is love;
Where flowers die not, but eternally bloom,
Forever imparting the sweetest perfume:
—No toils are required, no troubles obscure,
—Everlasting summer 'till forever endure.

We are not without our doubts as to the entire origi-
nality of the above; still, we may be mistaken, and
should be sorry to do injustice, even in suspicion, to
our unknown correspondent.

[For the Christian Intelligencer.]

AN ADDRESS,

Delivered before the First Universalist Society of
Norway and Paris, previously to the erection
of the frame of a second Universalist
Meeting-house in the village, on the
12th of May, 1829.

By B. B. MURRAY.

Brethren, in the faith of Jesus, the hope of immor-
tality, and in the love of truth and righteousness:

Another auspicious morning has dawned,
and the lamp of heaven is pouring its
lucid rays upon the now scattered constitu-
ents of this contemplated temple. The
indulgent smiles of heaven and earth con-
spire to forbid our silence on this joyous
hour, and the brightening prospect which
the propitious circumstances of this day
afford, call forth the warmest expressions
of our gratitude to Him, whose goodness
knows no bound—whose nature is subject
to no change. Waile, by the present ben-
edictions of heaven, and by the ripening
prospect of future privileges, religious im-
provements, and social, fraternal and spiri-
tual enjoyments, the tenderest sensations
of thankfulness to God are excited within
us, the occasion demands and enforces
the endearing recollection of former days;
a deeply interested consciousness of the
present, and our fervently united, and ar-
dently devoted prayers for the prosperity
of days to come. In taking a retrospective
view, we, by imagination, speedily
run back to the days of our Nation's in-
fancy; and review with painful sight the
wild and devious paths our fathers trod—
where the willows of the landscape wit-
nessed their hymns of praise, where, a-
mong the branches of blooming cedars
resounded their voice of prayer, and where
the wide canopy of heaven spread over a
hideous wild wood, constituted the temple
of their devotions to Him, from whose all-
forming hand their being came.

For moral and religious freedom they
abandoned the favored Isle of their nativ-
ity, and the delights of their youth; and
the dim, distant taper that faintly gleamed
upon their grief-worn cheeks, and in their
bosoms fostered a wavering hope, now
beams on their descendants with brighter
lustre, with more transcendent glory! and
seems promising, soon to fill a universe
with its blaze!

But let me softly touch the fond recol-
lection of later days, and glance on scenes
of a more recent date.

In this respectful, congregated throng,
I recognize with filial regard, the counte-
nances of those, who have seen the wild
wood flourish, and reposed beneath its
branches on these banks, beside this pleas-
ant stream.

I discern the enlivening features of a
remaining few, whose memory can paint
the departed hours of 1799—when but a
solitary individual here and there, with
them was known to acknowledge the res-
titution of all things, agreeably to the faith
and expressions of prophets and apostles
—when ten in number composed an infant
band that from time to time assembled
here, and who, like the captive Israelites,
when they sat mournfully on the banks of
the river of Babylon, oftentimes hung their
harps on the willow, and said in their sad-
ness, "How shall we sing the song of the
Lord in a strange land?"

But we adore the Lord God Almighty,
that the waste places have since been con-
verted into fruitful fields—that here is cul-
tivated and watered with heavenly dews,
a promising garden of the Redeemer's
grace, and that multitudes, led by the spir-
it of eternal wisdom and truth, have found
the good old way; walked together there-
in beside the still waters of life, and rested
in the enjoyment of the changeless
love, the impartial salvation, and the untir-
ing faithfulness of the only wise God, and
our Lord Jesus Christ.

Here are those, who in 1802, witnessed
the erection and consecration of a small,
but then commodious house of worship
upon this hallowed ground, and who, from
time to time have enjoyed the blessings of
spiritual instruction and devotion within
its walls. Their lives have not only been
preserved, by a kind and infinitely wise
Providence, their ears have not only been
permitted to hear, and their eyes to see
the Zion of our God enlarged, but their
liberal aid and influence have assisted an-
other generation in preparing another, and
a more convenient building in which to
worship the God of their Fathers with
their children, and with their children's
children. May the smiles of heaven pre-
serve, and gild the glass of their wasting
time, while they shall be ripening for im-
mortality and eternal bliss.

But while we indulge the recollection of
the past, and felicitate each other under a
deep sense of our obligations to God for
the blessings of this hopeful day, let us
remember with Christian affection and
heart-felt regret, the loss of our worthy
deceased brother, by whose liberal dona-
tion this highly convenient and eminently
delightful spot of ground was bequeathed
to support a sanctuary of the Most High
God, and for the use and benefit of this
Society forever; it being of the order to
which he belonged, in which until death
he bore a conspicuous rank, for the inter-
est of which, and for the faith it maintains,
he ever manifested the strongest anxiety
and the most tender regard, and from
which he departed in the triumph of faith,
supported by the rich consolations of hope.

He rests from his labors, we trust, in
the bosom of his God; and the virtues of
his life, in silent, but in eloquent and pa-
thetic language will long speak his eulogy
to the hearts of all who were either related
to, or acquainted with him.

You will here permit me, though per-
haps I need not remind you, that under
the best of governments and in the happi-
est of countries, you are blessed with the
liberty, and possess the means sufficient
to prosecute and finish the work you have
so happily begun. Your quarries, by
means of the skillful workmen afford you
the firm foundation, and from your forests
the hand of the selets prepares, or causes
to be prepared the choicest beams; and
the various facilities that attend you, united
with your liberality and perseverance
will soon erect and complete the impor-
tant object of your labors, viz: a temple
to the living God—wherein the honors of
His impartial Being will be sung, His
name adored, His truth declared, the gos-
pel of His Son inculcated and defended,
and the sweets of fraternal union mingled
with pure devotion, enjoyed by those who
will not forsake the assembling of them-
selves together for worship here.

But are we requested to give a reason
why we are thus separated from our Chris-
tian brethren of differing names and views
from ours? We deem it proper to reply:
Because, in connection with all Protestant
Christians we deny all human authority in
matters of faith; and we recognize the un-
alienable right of private judgement in all
things pertaining to religious theory, ordi-
nance and worship. And as Luther, Zuing-
lius and Calvin asserted, and maintained
the right of renouncing the errors of
Popery and the corruptions of the Ro-
mish Church, which we believe they did
in part, so also, do we assert and main-
tain the right of renouncing those errors
and corruptions, which in part remain.

We cannot consent with Calvin to limit
the grace and love of God, together with
the gift of eternal life to a part of His
creatures, and that too by an uncondi-
tional and immutable decree. We cannot
like Arminius declare that, grace and sal-
vation are wholly conditional, and entire-
ly dependent on the agency of beings,
who in their best state are but vanity.—
We cannot believe that an infinitely wise
and good God would have created beings
for His pleasure, in perfect knowledge that
they would die a never-ending death,
while life and salvation were full and free;
nor can we have a much more favorable
opinion of that pretendedly more liberal
system, which, while on the one hand, it
seems to promise final felicity to all, on
the other, it fills the fearful bosom with an
awful uncertainty, tending almost to des-
pair of all.

We therefore feel it our imperious duty
to reject these and all other systems which
we consider dishonorable to God, and at
variance with His word—we feel it a du-
ty, and a privilege to worship before our
Maker with joyful faith in the salvation of
all men, for whom His word enjoins it up-
on us to pray, lifting up holy hands with-
out wrath or doubting. We receive this,
as the faith once delivered to the saints;
and we regard it and its influences, being
acceptable in the sight of God, who will
have all men to be saved.

Hence we regard our obligation to con-
tend for, and to labor to inculcate the evi-
dences of this apostolic faith, that the world
may believe, and enjoy that glorious truth,

which was preached by angels, believed
on in the world, confirmed by the Law of
God and those who heard him, viz. good
news of salvation that should be to all peo-
ple—that God is the Saviour of all men;
but a special, because a present Saviour
to those that believe—that Jesus is the pro-
pitiator for the sins of the world—that he
taketh away the sins of the world.—
That he tasted death for every man, that
he might present every spotless soul before
his Father in love and with exceeding joy.

We therefore wish to worship God, and
to worship Him in the exercise of reason,
by the light of his revealed will and pur-
poses; though after the way which some
call heresy; yet we are ready to confess
before Jehovah's throne, so worship we the
God of our Fathers, believing all things
that are written in the law and in the
prophets—believing God to be the eternal
Father of all—His paternal government
over all—His parental chastisement upon
all—His impartial and changeless love
manifested through Christ for the eternal
salvation of all, and the day approaching,
when one spotless Temple of happiness
shall convene the enraptured spirits of all,
to fill the measure of angel's joys, and to
satisfy the Redeemer's right.

Brethren, with a view to promote the
declarative glory of the King eternal, and
the best interest and happiness of your-
selves, your children, and unborn genera-
tions, pursue the work that waits to bless
and repay the labor of your hands.

And may the glory of this latter house
exceed the glory of the former, even to
the utmost bounds of the everlasting hills.
Amen.

[From an English Paper.]

SUNDAY MAILS.

Certain very zealous persons having
lately petitioned the American Congress
to suppress the travelling of the mails on
the Sabbath, the petitions were referred to
a Committee, whose report, as given in the
American papers, is one of the most inter-
esting and valuable documents we ever
perused. It is too connected to admit of
abridgment, and too long for present inser-
tion; but we shall publish every line of it
the very first opportunity that presents it-
self. While our own Parliament are de-
liberating whether a third of the popula-
tion of Great Britain, who are Catholics,
shall or shall not be admitted to a partici-
pation of the constitution, the American
Congress deny the right of a free state to
make any distinction in civil rights in con-
sequence of religious tenets, or to inter-
fere with men's opinions at all. "What
other nations call religious toleration," say
the Committee, "we call religious rights.
They are not exercised in virtue of gov-
ernmental indulgence, but as rights of which
government cannot deprive any portion of
citizens, however small."

BALLOU AND TURNER'S HYMNS.

MUNROE & FRANCIS, Washington-st.
Boston, have just published, the first
edition of a new stereotype edition of the
UNIVERSALIST HYMN-BOOK, prepared for
public and private devotion, by Rev. Hosea
Ballou and Rev. Edward Turner.

This edition has been revised and cor-
rected, and much improved, without altering
in the least the order, or the number of pa-
ges. A new Index of Subjects has been
prepared and inserted, and the price is
greatly diminished, in order to get it more
generally introduced into public worship.

The price of this new stereotype edition is
63 cents single; 5 dollars a dozen; 40 dollars
hundred.

All orders addressed to the Publishers, in
Boston, or to P. Sheldon, in Gardiner, will
be promptly executed, and upon the most
liberal terms.
January 22, 1829.

Who wants a New Book?

HUTCHINSON'S TRIUMPH.

JUST received and for sale at this office
and by the Editor in Augusta, the post-
humous work of the late Rev. SAMUEL
HUTCHINSON of Buckfield, entitled "A Scrip-
tural Exhibition of the Mighty Conquest and
Glorious Triumph of Jesus Christ over Sin,
Death and Hell; and his Exaltation, his Sec-
ond Coming. The Day of Judgement, and the
Capacity, Equality and Success of His Reign;
and the Ultimate Triumph of His Ransomed."

Price 75 cents each.

SMITH'S NEW ARITHMETIC.

JUST published, the third edition of
Smith's Practical and Mental Arithme-
tic, new edition, with very great im-
provements, and accompanied by CURICAL
BLOCKS, for the illustration of the Cube
Root. This work now forms a complete sys-
tem, and may safely be pronounced superior
to any work of the kind ever before publish-
ed, for common schools. It is, besides, the
cheapest work of the kind published.

For sale by P. SHELDON
6w 16

MR. DODS' SERMON.

JUST RECEIVED, and for sale at this
Office, and by the Editor in Augusta, A
Sermon delivered in the Court-House, Bangor,
Wednesday evening, Feb. 25, 1829, by Rev.
John B. Dods, Pastor of the Universalist
Church and Societies in Union and Thomas-
ton. Second edition. Text, Matt. xxvii. 50,
51. Price 12 1-2 cts.

SABBATH SCHOOL PSALMODY.

JUST received and for sale by P. Sheldon,
Sabbath School Psalmody. By E. Barrett.
Recommended by Rev. Messrs. J. M. Whit-
ton, Ebenezer Colman, John H. Church, N.
W. Williams, Wm. Jenks, John Codman,
Warren Fay, Howard Malcom and Artemas
Bullard, Secretary of the Massachusetts S.
S. Union.
Gardiner, April 10.

BLANKS—for sale at this office.

CHEMICAL EMBROCATION,

OR

"WHITWELL'S ORIGINAL OPODELDOC,"

FOR Bruises, Sprains, Rheumatism,
Cramp, Numbness, Stiffness of the
Neck or Limbs, Chills, Chapped Hands,
Stings of Insects, Vegetable Poisons, or any
external injury. Recommended by one of
the first Physicians in the United States,
whose certificate, as well as those of nume-
rous respectable individuals, accompany each
bottle.

CAUTION.

It is greatly to be deplored, that as soon as
any important improvement or discovery is
made in Medicine, the community must be
cheated, and the inventor, in a degree, de-
prived of his just reward, by a host of servile
imitators, (instigated by envy and self inter-
est,) imposing their spurious compounds on
the public, as a substitute for the genuine ar-
ticle, thereby tending to bring such improve-
ments into disrepute, and even utter con-
tempt. Such instances are so numerous, that
it is judged by many that all deviations from
the common course are unimportant, unless
followed by a train of imitations, counterfeits
and impostors. Therefore be sure that
you receive Whitwell's Opodeldoc, or you
may be most wretchedly imposed upon.—
Price 37 1-2 cents.

Volatile Aromatic Snuff—For many
years celebrated in cases of catarrh, head
ache, dizziness, dimness of eye sight, drow-
ziness, lowness of spirits, hypochondria, ner-
vous weakness, &c.—it is most fragrant and
grateful to the smell, being mostly composed
of roots and aromatic herbs. It is absolute-
ly necessary for all those who watch with or
visit the sick. Price 50 cents and 25 cents.

Whitwell's Bitters—A most efficacious
and wonderful cordial medicine, for dyspep-
sia, jaundice, sickness of the stomach, flatu-
lence, want of appetite, &c. They give a
tone to the solids, enrich the blood and in-
vigorize the whole system. No tavern should
be without them. Price 12 1-2 cents a pa-
per. JARVIS' Biliary Pills are highly im-
portant in all the above complaints, and
should in most cases be used with the Bit-
ters.

Balsamic Mixture, or Infirmary Cough
Drops—one of the best compositions ever
used for coughs, colds, asthma, and all dis-
orders of the breast and lungs. Price 25 cts.

Sold at the Boston Infirmary, corner
of Milk and Kilby streets, also by his agent,
J. B. WALTON, Gardiner, Me.

1y-29

DR. DAVENPORT'S BILIOUS PILLS.

FOR the time these Pills have been offer-
ed to the public, the sale of them has
exceeded the most sanguine expectations of
the proprietor, which may be fairly consid-
ered an acknowledgement of their many vir-
tues.

They are very justly esteemed for their
mild and safe operation as a cathartic in all
cases where one is necessary.—They are a
safe and sovereign remedy in all bilious
fevers, pains in the head, stomach and bowels,
indigestion, loss of appetite, dizziness, worms,
and bilious cholera—they are likewise an an-
tiseptic against infectious diseases, removing
obstructions of every kind by dissolving and
discharging the morbid matter, helping di-
gestion, restoring a lost appetite—a sure re-
lief for costive habits. They are so accom-
modated to all seasons and hours, that they
may be taken in summer or winter, at any
time of the day, without regard to diet or
hindrance of business. Their operation is
gentle and effectual, that by experience they
are found to excel any other physic hereto-
fore offered to the public.

Certificate from the Hon. P. Allen.

MR. DANIELL.—Sir: Having made use of
various kinds of Pills in my family, I hesi-
tate not to say that Dr. Davenport's Pills are
the best family medicine I have ever used.

Pittsfield, Mass. Nov. 1828.

DAVENPORT'S
CELEBRATED EYE WATER,

which has been used with great success.

WHEATON'S

ITCH OINTMENT.

This noted OINTMENT has been too
long in use, & its character too well estab-
lished to need any recommendation. It is also
ascertained to be a valuable article for the
Salt Rheum and chilblains.—Price 37 1-2.

—ALSO—

WHEATON'S well known JAUNDICE
BITTERS, which are so eminently useful
in removing all Jaundice and Bilious com-
plaints.

A fresh supply just received and for sale
in Gardiner, by J. Bowman and J. E. Wal-
ton; in Hallowell, by B. Wales, Robinson &
Page and Whittier & Hinkley; Waterville,
by D. Cook and J. Alden; Norridgewock, by
S. Sylvester, Amos D. Stewart, Jr., and by
the Druggists in Salem, Portland and Boston.
March 3, 1829. coply—11.

NEW TESTAMENT LEXICON.

JUST received and for sale by P. SHEL-
DON, a GREEK LEXICON, adapted to the
New Testament, with English Definitions,
by Rev. S. C. LOVELAND, price \$1 25.
"The design of this work," says the au-
thor, "is to facilitate the study of the New
Testament in its original language, and to
render it more accessible to my fellow
citizens. It presents them the explanation
of those words that speak the treasures of
divine inspiration, in their native tongue."
Gardiner, April 23.

CAUTION.

THE Public are hereby cautioned against
purchasing three several notes of hand
given by the subscriber, to Moses Merrill, of
Minot, in the County of Cumberland, of the
following description, viz. all of them dated
February 24th, 1829, payable in one, two, and
three years, in stock or produce without in-
terest;—one for the sum of sixteen dollars,
one for the sum of fifteen dollars & fifty cts.,
one for the sum of sixteen dollars.
The said notes were obtained from me, in a
fraudulent manner, and I am determined not
to pay any part of them
WILLIAM B. MERRILL.
Minot, May 6, 1829.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers'
Insurance Company, in Boston, will in-
sure HOUSES, STORES, MILLS, &c. against
loss or damage by Fire. E. F. DEANE.
Gardiner, Nov. 21, 1828. 1f

PROSPECTUS

TO SECOND VOLUME OF THE

NEW-ENGLAND

FARMERS' & MECHANICS' JOURNAL.

THE work will contain 32 pages, and be
divided into the following departments,
viz.: A Mechanical—Agricultural—a de-
partment of Husbandry, and a department
of Natural History.

The Mechanical Department shall compre-
hend from ten to twelve pages, which shall
be filled with communications and selections
from whatever may contain matter interest-
ing to the mechanic, &c. It shall, as often
as it is necessary, be accompanied by a Plate
or Drawing of some recently invented ma-
chine.

The Agricultural Department shall compre-
hend at least twelve pages, which shall be
filled with communications, selections or
original matter, relative to the cultivation of
of the soil, subjects of rural economy, gar-
dening, &c. &c.

The Department of Husbandry shall com-
prehend at least four pages, which shall con-
tain information relative to the anatomy, dis-
eases, varieties, management, &c. of domes-
ticated animals, and shall always be accompanied
with a Plate illustrating the subject treated
of.

The Department of Natural History shall
contain at least four pages, which shall be
devoted to the natural history of New-Eng-
land, and shall also contain a Plate or En-
graving of some bird, quadruped, insect, plant,
or other object of Natural History.

The work will, therefore, contain two
Plates per number, and sometimes three,—it
will be executed in the same style as the
preceding volume, and on the same terms, viz.
\$2, if paid in advance, and \$2, 50, if negli-
ged six months.

The Editor would beg leave to ask the
Farmers and Mechanics of Maine, if they
will not support one periodical devoted exclu-
sively and particularly to their interests?—
One work, that shall be a medium through
which they can instruct each other, by com-
munications of the results of their observa-
tions and experiments? One paper, which
shall treat of subjects of the first importance
to them in their daily occupations, unmingled
and unpolished with political strife or seciari-
an zeal? Or will they depend upon men and
presses without the State for these things,
and never lift up their own voices, or express
their own thoughts, in their own territory.
Maine has slumbered long enough. It is
time that she be roused from her lethargy,
and that her voice be heard among her sister
States.—That her hills and her mountains be
explored.—Her resources and her powers de-
veloped,—and that not only herself, but oth-
ers should know her strength. In what let-
ter way can this be done than by exciting
inquiry and a spirit of research among her
operative and productive classes of men?
And in what better way can the good results
of this inquiry and research be known and
felt, than by a mutual and friendly inter-
change of sentiment through the medium of
the press?

To excite this spirit of inquiry and research,
and to afford the public a medium for this
mutual and friendly interchange of sentiment
upon mechanical and agricultural subjects,
is the object of the work presented for your
patronage.

The Editor asks for only one thousand
subscribers, and he will then pledge himself
that the work shall appear regularly on the
30th of every month. If that number cannot
be obtained by the first of May next, he will
have nothing more to do with it.

Any person procuring eight good and re-
sponsible subscribers, shall receive one year's
Journal free of charge. The subscriptions
may be returned either to E. Holmes, Editor,
or P. Sheldon, Publisher, Gardiner, Maine.
Gardiner, Me. March, 1829.

Publishers of newspapers in Maine, or
elsewhere, who will give the foregoing a free in-
sertion in their respective papers, will confer a
favor upon the editor, and render a service to
the mechanic and agricultural interests of the
country. Those publishers who give publicly
to the prospectus, and forward a paper contain-
ing it, to the editor of the Journal shall be en-
titled to one year's Journal.

GARDINER IRON COMPANY have for
sale at their Store in Gardiner,

Mill Cranks, Rims and Spindles; Iron
Knees, Stanchions, Cogs and Shaves,
Windlass Necks, Horse Pire, Cap-
stan Heads, Rims and Spindles;
Crow Bars, Plough Moulds & Coulters, Ax-
letree Shapes, Sleigh Shoes, Patent and
Common Oven Mouths, Cast Wheel
Hubs, Cart and Wagon Boxes;
1-2 3-4 and 1 inch LEAD PIPE—for Aqueducts
Also—a large assortment of
IRON AND STEEL.
Old Sable, Swedes and English Round, Flat
and Square, IRON; Horse, Deck and Spike Rods,
by the ton or smaller quantity; Cast and
Wrought Nails, Anvils, Vices, Cir-
cular Saws and Files.

The Forge and Furnaces are in operation and
are prepared to furnish Forged Shapes, and Iron
Castings, of any size or description. Their assort-
ment of patterns are extensive, embracing most
sorts of machinery now in use, such as Gearing for
Cotton, Woollen, Grist, Felling and Saw Mills, Paper
Mill Screws and Hay Press, Forge Hammers
and Anvils.

Castings will be furnished at the shortest notice
from any pattern that may be required, on the most
liberal terms.

Their Machine Shop is well calculated for fitting
and preparing all kinds of machinery.

Orders for any of the above addressed to the
subscriber will meet with immediate attention.
JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

TERMS.

Two dollars per annum, payable on or before the
commencement of each volume, or at the time of sub-
scribing, or two dollars and fifty cents if paid within
or at the close of the year; and in all cases where pay-
ment is delayed after the expiration of a year, interest
will be charged.

Twenty-five cents each, will be allowed to any agent,
or other person, procuring new and good subscribers;
and ten per cent. will be allowed to agents on all moneys
collected and forwarded to the publisher, free of
expense, except that collected of new subscribers, for
the first year's subscriptions.

No subscription will be discontinued, except at the
discretion of the publisher, until all arrears are paid.
All communications addressed to the editor or pub-
lisher, and forwarded by mail, must be sent free of
postage.